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**Go Work in My Vineyard.**

We hope every congregation in the Brethren Church is making arrangements for holding a series of meetings this coming Fall and Winter.

A few weeks of successive preaching always has a good effect on a congregation, though it may not result in an ingathering of souls. It promotes love and zeal among the members and furnishes them with a stock of grace to help them bear the trials and cares of life, and perform its duties. We have frequently known coldness and disputes resulting from jealousies among members, which had baffled all efforts to reconcile and heal, to be perfectly cured by a series of meetings. As love for God and zeal for his cause were revived the love for one another was restored, which was all that was necessary to restore harmony. Feuds cannot exist where there is perfect love. And if we love God we will love our brother also.

Series of meetings are therefore important for the good they do in restoring love and union among members, but they seldom close without at least a few additions to the church, and sometimes scores are added.

For these reasons we can hardly estimate the magnitude of their importance. Now is the time to begin to lay plans to arrange the time and secure evangelists for the work. And here we wish to say that it is not necessary to send for some noted evangelist to carry on such a work, and it is not always practical to do so. It has become a serious fault with the church at large in supposing that we have but a few men among us who are competent to hold a revival meeting. The home ministers may do a good work if they are zealously supported by the members. We have frequently noticed that when the congregation becomes earnestly enlisted in the work, that it does not take much preaching to keep the work moving.

There should be at least a trial made of such help as the congregation can command, if they cannot command such help as they desire. We know of a minister, not ranked among the noted revivalists, who took hold of a very weak congregation and by holding a series of meetings a very remarkable work of grace was accomplished. There are in fact many similar instances. Where the work can be done by the home minister, it is indeed much the better way to do. There is permanency connected with the

work done in this way that does not always accompany a revival held by an imported minister. It is a satisfaction to those who unite with the church during the meetings to know that the minister under the influence of whose preaching they were brought to Christ will continue as their pastor.

Of course we do not wish to be understood as discouraging Evangelistic work. We have several Evangelists who have been trained in the work, and they should be continued in the field. They are qualified to do a special work; but they cannot be expected to be able to do all the revival work that is to be done, and it is not best to depend upon them for all of the work that is needed. Let every means be employed to carry on the work. The success of the past year affords great encouragement for the future. Let our battle cry continue to be the Sword of the Lord and Gideon, and the Church will be revived and multitudes will be saved.

**Intolerant Liberal Free Thinkers.**

Our heading has a paradoxical ring to it, but is nevertheless entirely consistent with existing facts.

Liberals, and Free Thinkers, are the names chosen by the class of people who blaspheme God and rail at his worshipers to distinguish themselves from the rest of mankind.

The chief reason for their claim to their self-imposed name can only be found in the fact that they are not allowed to murder God and truth, and the honest convictions of God's worshipers without a protest. They ask every honest believer in God and the Bible to forego his faith in God and hope of joys eternal, and exchange them for their own gloomy doubts and fears, and if he refuse, he is stigmatized as illiberal, narrow-minded and bigoted, and yet these same Liberals and Free Thinkers are themselves illiberal, narrow-minded and bigoted in matters pertaining to their own creed.

The following account of proceedings of these Liberal Free Thinkers, clipped from an exchange, forcibly illustrates our subject.

**A REPENTANT ATHEIST RECAPS.**

PARIS, July 28.—Leo Taxil had the courage to present himself at the Freethought Societies convoked last evening to consider his recantation, but he had hardly entered the hall until he was violently abused by the President, who in the course of his denunciation he exclaimed: "After having obtained 17,000 adherents, after having created the great anti-clerical movement, you abjure it all, and this at the supreme hour of the struggle. This is more than infamy; it is a crime. It would have been better had you killed the men than to have deceived them thus."

M. Leo Taxil, accused of having betrayed his allies, replied that, on the contrary, as long as he was of their opinion he held frankly to them. When his views underwent a change, he candidly informed them of the fact. This apology was, however, of no avail. The blood of the atheists was up. The man who had organized their societies, who had drawn up their anti-Christian text books, who, in short, had been their champion, had actually dared to leave them and to acknowledge the error of his former ways. This was too much for their feelings

and the hall rang again with the cries of "traitor and coward." M. Leo Taxil went on to declare that he was thoroughly disgusted with the republic.

After another exciting scene the following motion was put to a vote and unanimously adopted:

Considering that Gabriel Jogand, called Leo Taxil, one of the founders of the anti-Clerical League, has abjured all the principles he defended, and has betrayed free thought and his co-religionists, the members of the League present at the meeting of July 27, without pronouncing on the motives which have dictated his infamous conduct, expel him from the anti-Clerical League as a traitor and a renegade.

The President then order M. Leo Taxil to withdraw and he left the hall amid furious denunciations from the entire assembly.

From the above extract it can be plainly inferred that thought is only free with Free Thinkers as long as men will think as they think, and that a Liberal is a liberal to his fellow Liberals only. Most any Christian could be as liberal as that.

But true Christianity being founded upon heaven-born charity is never illiberal, and with it thought is unshackled. In the above instance the conduct of the reformed atheist shines out in striking and favorable contrast with that of his former associates who still clung to their atheistic vagaries. This contrast between Christianity and its opposers has always been thus apparent. The fact that much intolerance has been practiced in the name of Christianity is no refutation of this statement. Christianity must be judged by its true standard and not by its Counterfeits. No one will dare to claim that Christ was intolerant. He taught forbearance, and proclaimed liberty of conscience and freedom of thought and would accept none into his realm but volunteers. The Apostles, like their Master, taught with great zeal, and like him suffered from the intolerance of unbelievers, but never opposed or persecuted others. So Christians in all ages of the world have been persecuted for conscience' sake, and never the persecutors. The bigots and inquisitors who burned the Christian martyrs at the stake, though they did it in the name of Christianity, were no more entitled to that blessed name than these intolerant infidels and skeptics are entitled to the name of Liberals and Free Thinkers. If only people and things were always designated by their right names, it would save much trouble and confusion, and obviate the necessity of many explanations.

**The Campaign Opened.**

This week brother R. F. Mallott commences revival work in the Southern part of Ohio, and from there he will go to Virginia to hold meetings, and will be absent from home several weeks, probably months. Other evangelists are in the field, and in a week or two more, earnest work will open all along the line; and we trust our field brethren are preparing for a vigorous campaign.

This is early to commence revival work, but not too early. The out of season period should not be many weeks of the year.

Bro. Mallott has taken an advanced step in the work which

we commend to his fellow-laborers. We are printing for him this week, a sermon on baptism, which he proposes to carry with him and use as a help in the work. This is a subject that must receive attention in presenting the Gospel doctrine; and as the congregations that gather at revival meetings are often made up of different persons to a great degree, at different times, only a few of the many who attend the meetings, would hear a discourse on Christian Baptism, if one was preached.

By carrying a tract which ably presents the truth on this subject, it can be sold and some given away, and the spread of the truth will be much greater, and more good follow. These tracts do not cost much, and all of our evangelists could use some of their own writing or others to excellent effect.

We will print a four-page tract containing about 1200 words at the rate of \$3.50 for 500, and mail them to any address; an eight-page tract, for \$6.00, and a sixteen page tract for \$10.00. A thousand of the first will cost only \$6.00; of the second \$10.00; of the third, \$15.00. This is so cheap that any of our evangelists can afford the little expense in the start, which will be returned in the increased usefulness of their labors where revivals are held.

A sixteen-page tract usually sells for five cents and we will print, sew, and trim them for two cents and less according to quantity.

We can usually put out a tract in less than ten days after we receive the copy.

We recommend brother Mallott's method to our other evangelists, believing that they can make their labors more fruitful to the interests of the church, and the Cause of Christ.

We see the statement that Toronto, Canada, is believed to surpass every other city in the world in the large proportion of the prominent laymen who openly avow themselves servants of Christ, and that a larger number of people attend church than in any other city on the American continent.

Mr. Anonymous is informed that his translation of a certain passage of scripture has gone into the waste-basket—for the following reasons:

1st. Because the writer did not give us his true name. We are not acquainted with Mr. A. Nonymous, and a letter addressed to him could not be delivered.

2nd. The subject of Head Dress has no relation to progressive Christianity.

N. B. It will be noticed that we do not always insist on the name of a contributor being published, but we must know who the writer is, as a matter of good faith.

General Grant belonged to no secret society save the G. A. R., if that can be called such, yet, he attained to the highest position of honor in civil and military life. This proves that merit will win independent of any lodge influence, and, to be honest, it also shows that since the reputed influence of the Lodge does not hinder a man of merit to win, it is also doubtful whether it can promote a man without merit.

Detailed accounts of "Surprise visits" to ministers are not desired for our columns. That a worthy minister has been appreciated by his people may be a matter of general interest, but the details are only of local import and should not be published. Such reports will be boiled down hereafter.

Has Satan any secret influence in directing the providences of mankind? This is a question that suggested itself to our mind by seeing so many "nonconformed to the world" people in our town on *Mardigras* day, including even elders and bishops of the flock. These did not come to town to see the wicked show, of course not, they came because they had pressing business, and many of them did not know anything about the big day in town. Now the Lord certainly did not direct their minds to influence so many to get to town just on this particular day, and as they seemingly had no control over the matter themselves, the question arises what power did influence them to get on the Devil's territory?

**Aim Higher.**

Probably there is no man engaged in any kind of work to whom this advice is not applicable, no matter at what station in life's journey he may have reached, or however high his attainments. The truth is there is no limit to improvement in anything which concerns man. And there is no man who should set before him a higher standard than a "steward of the mysteries of God." He is entrusted with the most sacred treasure, is inspired by the noblest ambition and has before him the prospect of an infinite reward. He should therefore never permit himself to be satisfied with a respectable mediocrity in the performance of his work. While God can make use of the feeblest efforts in the carrying forward of His great work in the rescuing of souls from the thralldom of Satan, yet He does not generally bless the labors of those who are slovenly. He who has a divine message to deliver should deem no effort too great, no words too well chosen, and no enthusiasm too impassioned, as he stands in his place in God's house proclaiming salvation for the lost and beseeching men, in Christ's stead to be reconciled to God.—*Pulpit Treasury*.

That charity which longs to publish itself ceases to be a charity.—Hutton.

I have a shrewd notion that it is only the *fine* ladies, those that are so little of ladies that they make much of being ladies, who mind doing things with their hands.—Paul Faber.

When faith and hope fail, as they do sometimes, we must try charity, which is love in action. We must speculate no more on our duty, but simply do it. When we have done it, however blindly, perhaps Heaven will show us why.

Faithful prayer always implies correlative exertion; and no man can ask honestly and hopelessly to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.